

beasts.<sup>1</sup> In the tragedy of *Iphigenia*, Iphigenia is not slain.

Artemis snatches her away and puts a hind in her place.

Robert-son Smith <sup>2</sup> thinks that the notion of the ancients that the sacrifice of human beings was

anterior to that of beasts, and that the latter were substitutes, was a

"false inference from traditional forms of ritual that had ceased

to be understood." At Hierapolis

sacrificed children were called oxen.<sup>3</sup> All the Baals demanded human sacrifices.<sup>4</sup> In every

case in which the mores had overcome the terror which made

human sacrifices, the mythology invented explanations. It was

forbidden to the Jews to make their children "pass through

the fire" to Molech.<sup>5</sup> They often did it. This shows that their

mores had not yet outgrown it, but that religious teachers were

trying to forbid it.<sup>6</sup> They held the same doctrine as the

neighboring nations, that the firstborn belonged to God.<sup>7</sup> The

firstborn must be sacrificed or redeemed.<sup>8</sup>

They had doctrines of ransom by beasts, as above, or by money,<sup>9</sup>

or by circumcision, if the incoherent text is rightly interpreted.<sup>10</sup>

Nevertheless, they never were sure enough of their position

before the captivity to *hold to it* against the faith and usage of neighboring nations.<sup>11</sup> The doctrine in Micah vi. 6-8, as early as the end of the eighth century B.C., raised the real issue about the sense and utility of all sacrifices in its widest form, but that doctrine was much too far beyond the mores of the time to have any effect.

608. Mexican doctrine of greater power through death. Preuss

says: "In the ancient Mexican cultus I recognized, to my astonishment, that really spirits were killed in the sacrificed men, in order that they [the spirits] might thus be rendered capable of being born again, and rendering greater services to men." ^

/,I,i23. <sup>3</sup>

*Ibid.*, 366, 375.

<sup>2</sup> *Relig. of the Semites*, 365. <sup>4</sup> Cf.

Deut xviii. 10; 2 Kings xvi. 3; xxi. 6.

<sup>5</sup> Levit. xviii. 2 1 ; Deut. xviii. 10.

Molech is a false word. It has the consonants of the word for "king" and the vowels of the word for "shameful thing"

(W. R. Smith, *Relig. of the Semites*, 67).

<sup>6</sup> 2 Kings xvi. 3 ; xvii. 7 ; xxi. 6 ; xxiii. 10.

<sup>7</sup> Ex. xxii. 29.

<sup>8</sup> Ex. xxxiv. 20.

Num. xviii. 1 5.

Ex. iv. 24.

<sup>11</sup> Jer. xxxii. 35; Ezek. xx. 26, 31.

According to 2 Chron. xxviii. 3,

Ahaz

offered his son in the stress of war (Hastings, *Diet. of the Bible*, *Rdig. of Israel*).

<sup>12</sup> *Globus*, LXXXVI, 321.